1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independence a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 potatoes 436

vegetables 156

fruit 105

sugar 82

sweets and spices 22

eggs 17

fat 622

cream, butter 24

meat and meat products 173

fish 75

unspecified 33

Daily total grams 2221

This consumption is equivalent to 3353 calories, which was considered completely satisfactory by the Health Committee of the League of Nations. The Estonian diet became more varied in independent times. There was an increase in the consumption of milk, butter, meat,

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight months without becoming seriously ill. It is therefore not surprising that the black market was extensively used. Since World War II,

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

243 [439] independent Estonia to increase grain production, and with good results. Until 1933 Estonia had to import grain, but after this year she became self-sufficient and was even able to export some grain. The cultivation and consumption of

[262] wheat increased considerably in the 1930 s. Formerly, rye bread was the chief staple in the Estonian diet, but in the second half of the independence period whole wheat and white bread started to compete with rye. The area under grain cultivation increased from 1929 to 1939 by 39 per cent, aided considerably by the 1930 law by which the government would buy surplus grain and maintain adequate prices for the farmers.

246 The production of fodder crops increased between the years 1919-39 as follows (according to number of hectares under cultivation):

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into [439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231 262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
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[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 One of the old Votic foods was mähchä or mähjä 'dish made of rye meal and malt.'

For weddings three wedding breads (kursi) of different sizes were baked and were placed on top each other on the table, the biggest at the bottom and the smaller ones above it. Before baking, decorations were pressed on them with whiskey glasses.

744 The hygienic conditions of the Votes were reported to be "quite satisfactory" in czarist times.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 Dietary habits. The dietary habits of the Vepsians are simple. When Kettunen visited them in 1917-18, their menu was almost always the same, consisting of lean broth and greased potato slices or mashed potatoes baked in a pot. In the afternoon between 5 and 6 o'clock they drank tea without sugar and ate rye bread with it. Some of them drank up to ten glasses of tea.

Of the Vepsians' special foods the following should be mentioned: taukun, a dish prepared of a mixture of rye, oats, barley and pea meal, all mixed with clabbered milk; pudrod, rye-porridge; kisel', thickened fruit juice; tŭrŏ, made of salt water or a kind of sour drink into which pieces of bread are crumbled; kyrz--dumplings made from pea meal. Small cakes are baked from oats flour as follows: thin dough is poured on a greased pan, which has no handle, and is put for a few seconds into the oven in which a fire is burning with a high flame. Meat pies are made usually on Sundays.

Annex "A," Subparagraph 1p.
Sociological Background

HEALTH AND SANITATION

262 252 Dietary habits. In first place among the Livonian foods belongs fish, which is eaten the year round in different forms, either fresh, salted or smoked. Along with fish are eaten bread and potatoes. The bread is kneaded in small troughs, four to six loaves at a time, and the potatoes are either boiled or fried with butter. Very often the Livonian housewives make soups and porridges. They prepare soups from potatoes, peas, and beans, either separately or mixed, and from grits, flour, etc. A dumpling soup made from grated potatoes is very tasty. The general name for different kinds of porridges is sandrokk 'thick porridge,' as opposed to the rokk, boiled from sour milk in the summer. In the winter the Livonians drink tea and coffee prepared from home products. On Saturday evenings rolls (kakk) made of barley flour appear on the table. For holidays they make pies, cheese cakes and home-brewed beer. Since the Livonian forests are rich in berries, especially in blueberries and whortleberries, different kinds of preserves are prepared from them.

SOURCES

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Loorits, Oskar

11: Scheffer. O-4, 5 (ca. 1660) 1704

EP4 Lapps
LETTS RB4
Estonians RG4

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

397 Le E 565 Le E 566 Le E [669] Le E 779 771 Le E 799 566 Le E 461 566 799 Le E 262 566

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Esthonie*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceased Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

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